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Hiko'nô, husband.
Hitca'ᵉ, brother of wife.
Hitca'ᵉwiᵉ, wife.
Hiwango', sister of wife.

After one's grandchild's generation the children of a man whom one called either Hi'niŋk' or Hitcû'ᵉckê', or of a woman whom one called either Hi'nûŋk' or Hitcû'ᵉjô'ŋk', were all called Hitcû'ᵉckê' or Hitcû'ᵉjô'ŋk'.

A special term, Wotcû'ᵉwoŋk', was used by parents-in-law when addressing each other. [606]

It will be noticed that, taking self as the starting point, the distinction between forms—one series to be used in speaking of a person and the other in directly addressing one's own blood relative has been developed for only grandfather, grandmother, father, mother, son, and daughter. It is probable that in former times brother and sister also were included in this double series. [602 603]

Female Terms of Address

As compared with the distinction between male and female terms of address found among other Siouan tribes, that existing among the Winnebago is very weak and there seems to be no indication that it ever was much stronger, although caution must be observed in drawing inferences as to past relationship terms, since it is a well-known fact that they have a tendency to disappear. At the present time there are only four terms used among the Winnebago by women specifically; *teito*, elder brother; *hitcô'ŋk'*, younger sister; *hiciga'ᵉ*, wife of brother; and *hicik'ᵉ'*, husband of sister.

A cursory examination shows that the following forms are linguistically related:

hini.	hinu.
hiniŋk'.	hinuŋk.
hicikê'.	hiciga'ᵉ.
hitcû'ᵉckê'.	hitcû'ᵉjô'ŋk' (tcuᵉ—gû'ak, obsolete) hitcû'ᵉwiᵉ.
hitcâᵉ.	hitcaᵉwiᵉ.
hitcû'ŋk'.	
hitcak'â'ro (friend).	

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It is clear that we are dealing here with a change of terminal vowel (from *i* to *u*; from *e* to *a*; from *a* to *u*), indicative of sex. In the form *hitcuᵉwiᵉ*, *wiᵉ* is undoubtedly identical with *-wiᵉ*, meaning "female," found with all animal female names. Terminal *k'*, *k'e*, *ge*, is a suffix that may be related to the termination *k'e* found with so many animal names. We may perhaps say, then, that we have here only three stems, *hini*, *hicik'*, and *hitcû'ᵉ*. For a complete list of stems used in relationship terms there must now be added to these the following: *Hik'â'ro—k'â hitcak—k'â'*, *hi-a'nic hi-u'ni*, *hiâ'ŋ—k'*, *wonic—k'â'*, *hinûŋgâ*, *hide—k' hiwan—gâ'*, *teiâ*,

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Mother-in-law and Father-in-law Taboo

In former times the mother-in-law and father-in-law taboo was in full force. No man was allowed to talk directly to his mother-in-law or to look at her, and the same rule held with regard to the attitude of a woman toward her father-in-law. Even accidental meetings of these relatives, as on the road, were attended with great embarrassement. The author never learned of any way in which either the mother-in-law or the father-in-law taboo could be relaxed even temporarily, much less done away with entirely.

Puberty Customs

From the age of five, children, male and female, were taught the customs of their ancestors in a series of talks always delivered by an elderly male relative, perhaps the father. The specific training differed, of course, for boys and girls and for individuals. Personal training ceased at the age of puberty, when all, both boys and girls, were sent out to fast. For boys this fasting constituted the only puberty rite. After their faces had been blackened with charcoal they were sent to some neighboring hill with the injunction not to return till dawn. Gradually they would be sent out for two, then three, nights; if after that trial they were not blessed they would be advised either to desist entirely or exhorted to fast until they were blessed, no matter how long the time required to secure the desired result. While fasting the boys and girls used the following formula:

Waxop' inixjiwina	hina'djire na"dje'je	'vahadjex.
Spirits	am I likely to be blessed?	that is why I am praying.

One old Indian informed the author that in former times the young boys and girls were offered either bread or charcoal for their fast. If they took the charcoal, well and good; but if they took the bread, they were unceremoniously kicked out of the house and the charcoal was thrown after them. From the other statements of this informant one might gather that the young boys and girls generally took the bread, because, he said, after they had been kicked out, they would always resolve to go to the wilderness (in that way running the risk of being captured or killed by an enemy), in order to spite their parents. My informant was of the opinion that the parents purposely treated their children roughly, so that they might feel all the more miserable while fasting and thus pray all the more intensely.

A faster is always told to be careful as to what kind of spirits bless him, as he might be blessed by a bad spirit. Therefore a faster's blessings are always reviewed by the elders. J.'s old grandmother used to call the children in at dusk, as the evil spirits are around then.

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taking their part, or that you love them if you talk merely about loving them. Show them that you love them by your actions. Let them see that you are generous with donations. In such actions they will see your good work and then they will be able to judge for themselves whether your actions equal your words. 867 593 858

My daughter, do not show your love for other children so that strangers notice it. You may, of course, love other children, but love them with a different love from that which you bestow on your own children. The children of other people are different from your own children, and if you were to take them to some other place after you had been lavishing so much love upon them they would not act as your children would under the same circumstances. You can always depend upon your own children. They are of your own body. Love them, therefore. This is what our ancestors taught us to do.

If a wife has no real interest in her husband's welfare and possessions she will be to him no more than any other woman, and the world will ridicule her. If, on the other hand, you pay more attention to your husband than to your parents, your parents will leave you. Let your husband likewise take care of your parents, for they depend on him. Your parents were instrumental in getting you your husband, so remember that they expect some recompense for it, as likewise for the fact that they raised you. 867 593

My daughter, the old people used to teach us never to hurt the feelings of our relatives. If you hurt their feelings, you will cause your brothers-in-law to feel ashamed of themselves. Do not ever wish for any other man but your husband. It is enough to have one husband. Do not let anyone have the right to call you a prostitute. [602 606 837]

Do not hit your relatives at any time. For if you did that or if you were on bad terms with one of them, it may chance that he will die, and then the people will say that you are glad that he is dead. Then, indeed, you will feel sad at heart and you will think to yourself, "What can I best do" (to make up for my conduct). Even if you were to give a Medicine Dance in his honor or donate gifts for the Four Nights' Wake, many people will still say, "She used to be partial and jealous when he was alive. Now that he is dead she loves him. Why does she act this way? She is wasting her wealth. (She really does not love him and therefore), and she ought not to spend so much money upon him now." Then, indeed, my daughter, will your heart ache; then, indeed, will you get angry. That is why the old people would tell their children to love one another. If you love a person and that person dies, then you will have a right to mourn for him, and everyone will think that your mourning is sincere. Not only will your own relatives love you, but everyone else will love you likewise. If, then, in the course of your life you 867 602 [765]

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867 602 come to a crisis of some kind, all these people will turn their hearts toward you.

My daughter, all that I am trying to tell you relates to your behavior (when you grow up). In your own home the women all understand the work belonging to the household and that relating to camping and hunting. If you understand these and afterwards visit your husband's relatives, you will know what to do and not find yourself in a dilemma from which you can not extricate yourself. When you visit your husband's people do not go around with a haughty air or act as if you considered yourself far above them. Try to get them to like you. If they like you, they will place you in charge of the camp you happen to be visiting. If you are good-natured, you will be placed in charge of the home at which you [806] happen to be visiting. Then your parents-in-law will tell your husband that their daughter-in-law is acting nicely to them.

SYSTEM OF INSTRUCTION TO CHILDREN

867 Informant, member of the Thunderbird clan: I still keep up the old system of teaching my children at the camp fire. In the morning I wake them up early and start to teach them as follows:

My children, as you travel along life's road never harm anyone, nor cause anyone to feel sad. On the contrary, if at any time you can make a person happy, do so. If at any time you meet a woman in the wilderness (i. e., away from your village), and if you are alone and no one can see you, do not scare her or harm her, but turn off to the right and let her pass. Then you will be less tempted to molest her.

My children, if you meet anyone on the road, even though it is only a child, speak a cheering word before you pass on. Fast as much as you can, so that when you grow up you can benefit your fellowmen. If you ever get married you must not sit around your [602] lodge near your wife, but try and get game for your wife's people. So fast that you may be prepared for your life.

[593] My daughters, if at any time you get married, never let your husband ask for a thing twice. Do it as soon as he asks you. If your husband's folks ever ask their children for something when you are present, assume that they had asked it of you. If there is anything to be done, do not wait till you are asked to do it, but do it immediately. If you act in this way, then they will say that your parents taught you well.

My son, if you find nothing else to do, take an ax and chop down a tree. It will become useful some day. Then take a gun and go out hunting and try to get game for your family.

As soon as I see that the children are showing signs of restlessness then I stop immediately.